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INTERNATIONAL BIBLE STUDY.

July 29th 1883.——Acts IX. 32-43.

For Comment see last *Guardian.*

August 5, 1883.——Act X. 30-48.

Some eight or ten years had gone by since Jesus had given the parting command to his disciples and gone up on high, yet had they not yet begun to preach the Gospel unto the Gentiles. Some tens of thousands of Jews had been converted, and very exemplary Christians they were in many respects, but still they had not shaken off their Jewish prejudices or taken any step to make the Gentiles acquainted with the unsearchable riches of Christ. They constituted an enlightened order of Jews. As the Lord Jesus had given them very express instructions to take the Gospel to the Gentiles, they had no right to throw upon the Lord the necessity of forcing them by his providnce to enter on the work. But the Lord is plenteous in mercy, long-suffering and of great kindness, not willing that any should perish. Saul of Tarsus had been converted and commissioned to preach the Gospel to the Gentiles, but the Lord would not use him, in the first instance, to do this work, for obvious reasons. He had given Peter the keys of the kingdom of heaven, and as Peter had opened the kingdom to the Jews on the day of Pentecost, so it behoved him now to open it to the Gentiles. But Peter was not thinking of anything of the kind. Now that the storm of persecution roused by Saul of Tarsus had subsided through his conversion, there seemed to be a hope that the Jews would come to look upon the Nazarenes as a sect, and tolerate them as they tolerated the Essenes and the Sadducees. The apostles considered it of the utmost importance to observe carefully the requirements of Judaism, guarding only their faith in Jesus as the Messiah. For Judaism was of God, and could not be too highly honoured. The Jewish community would have lost all patience with the Christians if the latter had received Gentiles to their communion, casting to the winds the pre-eminence divinely bestowed on the Jews. Even if the apostles had themselves been completely emancipated from Jewish prejudices, they would have thought it in the highest degree inexpedient to rekindle the somewhat slumbering hostility of the Jews.

One of the most difficult problems ever encountered by the scheme of redemption, was to bring about the transition from the limited revelation of Judaism to the universal revelation of Christianity. This could not be accomplished abruptly; after having been trained for ages to regard themselves as the elect of humanity, it was not easy even for pious Jews to recognize an election that comprehended the believers of all races and climes.

God was pleased to deal with this state of mind very condescendingly and gently. Cornelius was specially prepared to help the Jewish Christians to learn the difficult lesson. Though a Roman, he had made himself acquainted with the sacred books of the Jews, and had given good proofs of his submission to the will of Jehovah so far as he understood it. Though not a proselyte he was near being one. God communicates with him by an angel, bidding him send to Peter who should make known to him the way of salvation. At the same time God communicates with Peter and shows him in a vision that he is no longer to regard any man as common or unclean. By the cross of Christ, men of every nationality were made eligible for salvation. And he is specially bidden to go with those who were coming for him. In this way God removes the middle wall of partition, and the Christian evangelist and the seeking Gentile are brought face to face. Peter says;

"Of a truth I perceive that God is no respecter of persons, but in every natiou he that feareth him and worketh righteousness is accepted of him."

Accepted in what sense? In this, that he shall have the way of salvation made known unto him. The angel had said to Cornelius, Peter shall tell thee words, whereby thou and thy all house shall be saved. So far as this teaching goes, we may infer that if some one in the heart of China or Borneo or Africa were sincerely desirous of knowing the way of salvation, God would see to it that this should in some way or other be communicated to him.

Peter preaches the Gospel to Cornelius and his companions, and it is of great importance to note what the apostles understood by the preaching of the Gospel. The statement is simplicity itself; a brief outline of the works and sufferings of Christ, his death, resurrection and ascension The least-informed of the disciples might have said it. Of course, the occasion did not demand argument; and doubtles the particulars given were a good deal expanded in the delivery After telling the story of Jesus, Peter told how God had constituted him and the other apostles witnesses of these things, they having been the companions of his ministry, and eye-witnesses of his death, resurrection and ascension. He further said, as they were generally careful to do, that Jesus was coming again to judge the quick and the dead. While he was yet speaking the Holy Ghost fell on these uncircumcised persons, and presently they were heard praising God in ecstatic tones and in foreign tongues. Peter's scruples were dissipated and he unhesitatingly directed that they should be baptized in the name of the Lord.

We cannot drive them in with the butt-end of a catechism.

WEEKLY REVIEW.

—The shipmasters of Calcutta, one hundred and more, have been holding meetings to protest against the leniency with which the local magistrates deal with those sailors who are charged with insubordination. They believe that it is of great importance that their authority should be upheld, and that anything like insubordination should be dealt with as a serious offence, too costly to be lightly indulged in. Upon the maintenance of discipline depends very often the safety of the vessel and of those whom it carries. It is no doubt rather trying to a young man who has been accustomed to have a good deal of his own way at home, and who has been tempted to go to sea by the idea that he will enjoy on the whole a still greater freedom from restraint, to be ordered here and there in somewhat imperious tones; still the least reflection would show him that there must be subordination if there is to be security. The *Times of India* points out that the best merchant-sailors are absorbed in the steam service, and that the men who ship in sailing vessels are of an inferior grade. It also remarks that the fault is not always with the men; the masters sometimes stretch their authority beyond the bounds of reason. Perhaps one reason for the frequent want of subordination, is that the rewards for good conduct are not sufficient. If there were any reasonable probability that good service would lead to promotion, so that a man before the mast might one day become an officer, and even a ship-master; if facilities for learning navigation were afforded the well-conducted, many would be drawn to the forecastle who now carefully eschew it, and they would be more careful how they brought down upon them the anger of those over them.

—The French papers will have it that the outbreak of Cholera in Egypt is due to the fact that the French were not associated with the English in the recent occupation of Egypt, causing the authorities to allow ships from Bombay to communicate with Egyptian territory. But there is no reason to believe that the Cholera which has lately broken out in Egypt was imported from Bombay. No cases are reported to have occurred on board of vessels reaching Egypt from Bombay. On the other hand the descriptions given of the insanitary state of Egyptian towns, sufficiently explain the outbreak, so far as natural laws are concerned.

—A writer in the *Indian Evengelical Review* takes our Lord's Commission to the Seventy as a basis for urging the development of a voluntary native force in India. He believes it to be in harmony with the methods of inculcating religion existing among Hindoos and Mahomedans. "In no other land is the principle of self-denial for the sake of religion so extensively carried.

out. Religious liberality is an essential part of the national character. Hindu Sunyashis, Sadhus, Mohuntas, Byragis, gurus, and Mussulman Fakirs, Dervishes, Mollahs and Moulvies, all appeal to that feeling and none in vain." We hardly think the word *self-denial* correct in this connection. With the great majority of these religious mendicants, a much less worthy feeling has to do with their adoption of this vocation. The Hindu Gosavi or Beiragi or Mahomedan Fakir chooses to cast the burden of his support upon others, and to shake himself loose from the obligations of constituted society, that he may wander here and there at his pleasure, supported by others, and looked up to as a holy man because of his disconnection from ordinary business cares. Self, instead of being denied, is pampered. Mendicancy is righteousness; they are a religious aristocracy, looked up to and venerated simply because they do not work for their living and make themselves hideous with ashes. This is the avenue to distinction in this country, so far as the people have remained unaffected by foreign ideas. These Fakirs, Gosavis, etc. are not called upon to inculcate religious truth, except it be the obligation to support them. Righteousness consists in honouring and serving them, the favourites of heaven. We know of nothing more directly antagonistic to the spirit of the Gospel of Christ than this kind of thing. The fact that there should have been among professing Christians a disposition to imitate this factitious asceticism, only shows that they failed to apprehend the distinguishing characteristic of the Gospel. The greater part of the Sermon on the Mount is against this bastard self-denial; "when thou fastest anoint thy head with oil," &c. Our Lord bids the seventy seek freedom by lessening their temporal wants and trusting their Father in heaven to give them what is necessary, and we have no reason to believe that they asked those to whom they went, to supply their needs. They taught that men were to be saved by faith, and it was of the highest importance that they should walk by faith in all particulars, making known their requests to God alone. The article to which we refer contains important suggestions.

Let each native church form itself into a "Seventy;" and after earnest prayer to the Lord of the harvest for his presence and help, let them parcel out the immediate neighborhood of their city or district, start Sunday Schools in each, and on holiday times, or two or three evenings or mornings a week, let them go, two and two, visiting each section, from house to house, like the Seventy of old, singing, speaking, by the roadside, or in any way they can, helping men in body and mind as far as they can, and proclaiming the Kingdom of God. We have half a million native Christians in India, Burma and Ceylon. How many Seventies might not these provide, and how much might not thus be done? No need of purse or scrip or shoes; with peace in their hearts they would find a son of peace wherever they went; they would carry, and receive, the blessing of God.

Make the stipend system the rare exception in our system. Support no more native evangelists or pastors from foreign funds; as long as foreign societies continue to do so, native agents will accept that support, and hinder all hope of the self sustenance and self extension of the native churches. But let them feel that we really mean to insist on placing the work of the Lord on an Oriental, instead of a Western basis; and there is faith and earnestness enough in the native church to rise up to the occasion, and Indian Christians will shew as much selfdenial and zeal in spreading their faith, as Hindus, Buddhists, Mussulmans have in spreading theirs. Should it be objected that without foreign aid to native pastors some of these churches will die, we reply—Let them die! Better far one live tree than a whole row of dead, painted sticks to represent trees.

The writer would appropriate all mission money and labour now expended on the higher education of Hindoos and Mahomedans, to the training of Native Christian youths "for the vast network of schools fast overspreading the country," urging them to use the influence thus acquired to teach Christ in word and life, and thus help to change the character of Government schools every where. We confess that we see little likelihood of the adoption of these suggestions, unless some mighty religious revolution should occur. We should be delighted to see large numbers of our Native helpers renouncing their stipends and going forth like the Seventy in faith, preaching the Gospel of the Kingdom. But we fear that some of them would be captious enough to point out that essentially the same instructions that were given to the Seventy were given to the Twelve, and that they would be helped to follow them if foreign missionaries would take some steps in this direction.

—The Young Woman's Christian Association in Poona, consists of 62 members. Weekly meetings are held throughout the year, at which sewing for the poor is done. The Flower Mission has been carried on as usual. Christmas letters were sent to the Soldiers' Hospital, and aid has been given at the Female Work-shop. It is proposed to raise Rs. 5000 for a building.

—When Mr. Moody was holding meetings in England eight years ago, time and again the papers had notices to the effect that the whole thing was a commercial speculation, and that he and Mr. Sankey were making a good thing of it. It was in vain that the Committees connected with the meetings rebutted these statements; the parties that uttered them found too much pleasure in this kind of writing to give it up easily. A Bombay contemporary seems very desirous of affixing a similar stigma to the Rev. Joseph Cook, who passed through England and Australia a year or two ago, lecturing as he went. After mentioning that a price for admittance was charged at lectures given by Mr. Cook in Australia, we have this note:

"The Parsees are no doubt a 'cute race of people, but they are not yet within measurable distance of the Yankee religious lecturer in their solicitude for the healthy state of their pockets."

The Rev. Mr. Jeffrey, writing in the name of the Bombay Committee points out that Mr. Cook's course in India was characterized by thorough disinterestedness. In Australia the local Committees may, in some places, have judged it proper to charge a fee for admission, but we fail to see how this should subject Mr. Cook to such a reproach as is conveyed in our contemporary's remarks. Mr. Cook may have spoken unadvisedly of our enterprising fellow-citizens the Parsees, but there is surely a better way of replying to this than to accuse Mr. Cook of cupidity.

—We fail to see how a tunnel under the English Channel would expose England to the chance of an invasion. Of all means of access to the island, this surely would be the one where the enemy could be most easily and effectually arrested. With regard to a hostile fleet it never can be positively known at what part of the Coast it will seek to effect a landing. To neglect this great advantage and choose the tunnel would be very dangerous for the invader, but not at all so for the invaded.

—Some further legislative action seems to be called for, in regard to the amount of consecutive labour required of mill-hands in our numerous Bombay Mills. It is said that there are about 50,000 men, women and children earning their daily bread in connection with these mills. It is possible to subject them to a strain for which they are physically unfit, under the mistaken notion that a greater amount of labour will thus be secured. But the work done by a tired man is of little value compared with that done by a fresh hand, and if the mill-managers subject the operatives to an excessive strain, they will themselves lose by it in one way or another. But many of them have not the wisdom to look beyond the present exigency. The Act of 1881 simply sought to protect children under 12 years of age. Mr. Meade-King of the Home Office, sent out here last year by the Secretary of State to report on the working of the Factory Act, was surprised to find that women and all others over 12 years of age, were allowed to work from sunrise to sunset every day including Sundays; that is, for 11½ hours every day in the cold season, and 14 hours in summer, less half an hour's intermission at noon. Every alternate Sunday the machinery is stopped to be cleaned. Mr. Meade-King could not learn that in any other part of the world mill-hands continued for 13 consecutive days without one hour's respite by daylight. We find these, and other statements to the same effect, in a Petition to the Hon. L. H. Bayley, Actg. Chief Justice, signed by Janardan Ramchundraji, who has previously shown his deep interest in the matter. We believe that the Mill-owners would not object, if the observance of a seventh day's rest were imposed on all Mills; some among them desire it, but are unwilling to act so long as their competitors refuse to do so, and are waiting for the Legislature to move But whether the mill-owners fancy it or not, Government should throw its shield over the large class of operatives who are treated more severely than the black slaves of America were in the days of slavery. The latter had their Sunday. Mr. Janardan Ramchunderji has sent H. E. the Governor of Bombay a copy of his elaborate and able letter to the Hon. Mr. Bayley.

—Our readers will be much surprised to heart of a discovery made by the *Indu-Prakash*, viz. that the *Bombay Guardian* "is feeling its way into this wretched race question," that is, it has fallen under the power of the very race antagonism which it has all along been so emphatically condemning. In the *Weekly Review* of our last issue we made some remarks specially intended to bring out the inconsistency and folly of those who have allowed themselves to be convulsed with wrath by the Ilbert Bill, as though it were monstrous that our Native friends should aspire to the magisterial or judicial bench, and pointed out that the natural

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tendency of the education given them would be to foster the same love of independence that characterizes the English. The *Indu-Prakash* makes this the subject of an article headed "Political Christianity" (there was nothing about Christianity in our article) in which the *Guardian* is taken to task for the exhibition of a caste spirit. Singalarly enough, the *Indu-Prakash*, in quoting our words, leaves out the portions that would have made it clear to its readers that our remarks were intended for the champions of English Caste. We used, and the *I-P* omits to quote, these words:

"The Europeans in Calcutta have shown an extraordinary amount of resentment because the educated Bengallees have taken up a recalcitrant attitude; but we cannot imagine how they could expect young Bengal to feed upon the mental pabulum given them in Government schools, and remain blindly subservient to the powers that be."

All that the *Indu-Prakash* says about our opposition to high class education, &c. &c. is utterly irrelevant and baseless. The following is more to the point:

It is a calumny on history to say that because the English or the Americans acquired privileges by struggling for them and shedding their blood, therefore no nation has been or will be able to acquire similar privileges without fighting. The English had to fight because their rulers by their insane policy rendered fighting necessary. Stuggles are not the only means however whereby privileges are or can be acquired. The history of English rule in India, if no other history, furnishes a striking example of this fact. England has given India many privileges but the people of India never fought for them. Of all nations in the world, the nations of India are the least sentimental. They have too long been under foreign yoke to be easily duped by notions of national freedom; and if its past rulers lost the country, it was because, intoxicated and ultimately weakened by pride, they lost all touch of the ruled and had to give way before the English. The present rulers of India may now and then waver; but they have till now profited by the experience of their predecessors. They have been wise enough to enlist the sympathy of the ruled by anticipating their wants and consulting their wishes. And so long as they go on doing likewise, no class in India will be able to get the country to rise against them, for the country knows full well that if the English go, some one else must come in, as it cannot govern itself.

—WHO are the most priest-ridden people in the world? We cannot say, but the Mormons appear to come pretty near the mark. The Mormons number 125,000; yet, as stated at their last Annual Conference, they have more than 22,000 church officers to discipline and direct them, in things spiritual and temporal. There are 3,045 high-priests and 11,545 elders; 1286 priests; 4,100 deacons.

—THE *Christian* reports an address by the Rev. G. O. Barnes of Kentucky, now in England. His way of putting some things does not seem to us very happy. He says:

The sweet joy of a saint is, that when he does right he knows his Father is well pleased with him. But back of all that there is "glory to God in the highest, peace on earth and good pleasure in men," as men. When they are naughty? Yes. If He has not good pleasure in us when we are naughty, He has it not at all, for we are always naughty more or less. Even the best of us have our naughty points; so He has to put up with some naughtiness any way.

Does God take pleasure in the sinner? Yes. In the liar? Yes. In the drunkard? Yes. In the rum-seller? Yes. This blue ribbon means to me good pleasure in the rum seller as well as in the drunkard, for both have souls, and both are equally men. If this movement ever deteriorates into a deadly fight with rum-sellers your cause is gone. If you do not deal with rum-sellers as God is dealing with you your work will come to nought. This is the backbone of the Gospel, as clearly as the Alps are the backbone of Europe—that God has nothing against any man, woman, or child, in this world. The reason is simple, that Christ atoned for all sin. He "bore our sins in his own body on the tree."

The Apostle Paul closes the awful delineation of man's sinfulness in Romans, 1st chapter, by this culminating feature that men not only do the abominable things mentioned but *have pleasure in them that do them.* According to Mr. Barnes that is just what God does. We too believe that Christ atoned for all sin; atoned for it in such a sense that it becomes God to offer salvation to every man, and save every one that consents to be saved in God's way. To save him from what? From sin. But if God has pleasure in him while a sinner, if sin does not alienate from him the complacent love of God, how will he be brought to repentance? "God is of purer eyes than to behold evil and cannot look upon iniquity;" it is the discovery of this that leads to a recognition of the obviousness of sin. God is love; but all sin is making war upon divine love, and hindering that love from reaching men, and must be hated by him infinitely; not as an abstraction for there is no such thing: there is no sin apart from the sinner. In Rom. ii. Paul says:

"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment."

Here we see that the divine wrath is being treasured up for the sinner, all the time he refuses to submit to Christ. God's goodness comes to him in the form of solicitations to believe on Christ, the wrath of God being treasured up against a future day of manifestation. The other parts of Mr. Barnes' address shows that he holds the Scriptural doctrine that men are only saved by faith in Christ, and that he has no thought of preaching universal salvation; nevertheless the phraseology we have quoted is likely to mislead.

—AMONG other schemes for connecting the Mediterranean and the Red Sea, there is one for a canal from Acre to the Valley of the Jordan, the Red Sea being at the same time brought into communication with the Gulf of Akaba, from whence Solomon's East Indiamen used to take their departure. As the surface of the Dead Sea is 1200 ft. below that of the Medeterranean, this scheme would seem to involve a good many difficulties. A railway from Acre to the Euphrates would seem to be more feasible

—WE are sorry to see that Genl. Booth of the Salvation Army has not been able to clear himself of the charge brought against him of breach of covenant in the matter of the Grecian Theatre and the Eagle Tavern. Such at least is the decision of Mr. Justice Stephen. Unless this decision be reversed, Mr. Booth will forfeit his right to these buildings for which he paid £20,000. We have before expressed the opinion that it is inexpedient for one engaged in conducting a spiritual work to mix himself up with business matters. Justice Stephen expressed the opinion that the General's course was disingenuous, misleading and designedly evasive We hope it will be made plain that it was rather an error of judgment.

—CAPTAIN Webb, who swam the straits of Dover, has lost his life in an attempt to shoot the rapids below Niagara Falls, and his name will now be associated with that of Sam Patch who lost his life in jumping Trenton Falls in 1829. There was an immense concourse of people, and the Railway companies were to give him $10,000, if he succeeded. They and the people whom they carried are in a measure responsible for the death of Captain Webb. Life has enough difficulties and dangers of its own, without these quixotic crusades against unnecessary perils. Let a man try to do right and he will find occasion for all the bravery and fortitude he may have.

—OUR rule for many years has been not to publish original poetry. The flood-gate once raised is not easily closed. We have found this rule so conducive to peace and tranquillity that we do not like to depart from it.

—WE have received a letter from "Probationer" which we do not well understand. He asks if one can be so much engaged in prayer that when the time arrives for his private devotions, he finds he has nothing to pray for. So far as we have observed the more a man prays, the more he has to pray for. At the same time it is true that faith terminates a great many prayers. "If we know that he hear us, we know that we have the petitions that we desired of him."

NOTICES OF BOOKS AND REPORTS.

The Indian Evangelical Review. July. We have noticed elsewhere the first article. The 2nd, by a Native Missionary, on Female Education in the Native Church, alleges that an invidious distinction is made by Missionary ladies in favour of Eurasian young ladies, as compared with Native Christian ladies. A few of the latter have attained University honours and their number will doubtless increase. We fancy it will be said, and with reason, that if a preference has been shown for one class it has been because of superior qualifications, and that as soon as the other class give evidence of having reached the same grade of fitness, they will be just as readily engaged. In the 3d article, another Native minister, Rev. R. V. Modak of Ahmednuggar, writes on Self-Support and Self-Propagation in the Native Churches. He shows that no greater disaster could befal these churches than to have every thing done for them, all expense of church-building, pastorate, schooling &c. borne for them by the Missions, and he strongly recommends the systematic giving of tithes. Article iv. describes a tour in the Kasi Hills. At one place 100 persons (including children) were baptized at once. Intoxication prevails among the Natives to a fearful extent. In one place the missionary tells of his efforts to get the people to go through an ablutionary process; a bar of soap was given to the Raja and he was commissioned to lead the people to the river. In the 5th article the editor considers Marriage from a Hindu stand-point, reaching the conclusion that a

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polygamist is not eligible to churchmembership. The article by R. C. Bose Esq. on "Brahmoism—the Progressive Somaj," is an appreciative and valuable paper on Baboo Ch. Sen's movement. In the next article, the Rev. Mr. M'Laurin, Rev. G. W. Rouse and the Editor have something to say regarding the Rev. Mr. Chandler's paper on the Union of Christians in India, (April No.)

"SABBATH-school International Lessons" for the last six months of the current year. (Marathi.) Bombay Tract and Book Society. These lessons are in Joshua, Judges, Ruth and 1st Samuel. The text is given in full with the golden text. This book will be found useful in our vernacular Sunday-schools. It is handsomely printed and may be had at *one* or *two* annas a copy, according to binding.

THE *Punjaub Times*. Some copies of this weekly paper, published at Rawalpindee, have been sent us. This is an English paper as regards the language, though it is apparently edited by a Native. It is edited with a good deal of vigour and ability. The editor is much displeased with the Rev. Mr. Hughes for writing to the London *Globe* against the Ilbert Bill. The following from Mr. Hughes's letter will bear extracting:

When I was in Calcutta, in January, I heard a great Bengali orator harangue an English audience, and tell them in the course of his speach that the "English did not conquer India." Well, it is quite certain the Bengali never did; and there is not a single Bengali in the whole of the Indian Army. And yet it is the Bengali who works the Native Press, fills our Government offices with clerks, teaches English in Government and Mission schools, holds forth in great popular assemblies in Calcutta, and now makes loud demands for fraternity and equality in the administration of a vast country of which his race merely forms a very small section. The educated Bengali has nothing in common with the great warlike races of India. With the Mahrattis, the Sikhs, the Rajputs, the Gurkhas, and the Afghans, he is as much a foreigner as the Englishman, and if put to the popular vote the other natives would prefer an Englishman to a Bengali, whether as a ruler, magistrate, or judge.

The *Punjab Times* does not accept of this testimony, and says that Punjabis would rather be tried by a Bengallee than by an Englishman. Perhaps the editor is a Bengallee. We wonder if this paper is taken chiefly by Natives. We hardly think so, judging from the advertisements.

"REPORT of the Tinnevelly Mission Districts under Bishop Sargent." This Report appears in a double number of the *Madras Ch. Miss. Record*. Bishop Sargent says:

With the Reports of the several pastorates before me for 1882, I am able to state that there has been no declension in any part of the Mission field during the past year. In a few places some new comers have gone back to their old ways, but in others more have joined us; the increase however is altogether only between four and five hundred. But if we have not had large accessions from among the heathen, the general statement on all sides is that the older congregations, with only some few exceptions, are manifesting more personal, vital piety, more Christian zeal in commending the Gospel and more cheerful liberality in support of their teachers, &c. The amount contributed by our Christians during the year 1882 and placed at the disposal of the several Church Councils was Rs. 17,472, and the amount collected and spent locally was 6,800 making in all Rs. 24,272. Besides which the people now pay in the shape of school fees about Rs. 5,000, whereas for a long time after the commencement of the Mission they paid nothing. I think, therefore, a very fair commencement has been made in the matter of self-supp rt. The whole of the baptized and catechumens in these districts is 50,661, to which if we add the numbers (in North Tinnevelly under the Rev. V. Vadanayagam,) 5,300, I think we have in all nearly 56,000 in the whole Province of Tinnevelly, of whom above 10,000 are communicants.

WE are indebted to a friend for a copy of *The Friend* for July, containing information concerning the Lord's work in Madagascar. We learn that a Young Men's Chr Association has been formed at Antananarivo, the Hova capital. They have been calling a public meeting to consider what can be done to arrest the trade in rum, which is on the increase notwithstanding the laws. The "Friends" have a large number of primary schools scattered over the country. One missionary reports 3,707 scholars. Foreigners are charged with having had most to do in developing the traffic. It was agreed to petition Government. With regard to the French aggression, the *Friend* says it is the old stroy over again of the wolf and the lamb. France bases her right on treaties said to have been made with Sakalava chieftains, then at war with the Queen, in 1841. For forty years this claim was never advanced. The missionary imprisoned by the French at Tamatave, is the Rev. Mr. Shaw of the Ch. Miss. Society, and the charge against him is that he was having communications with the Hovas. It seems an extraordinary assumption that all Englishmen must forfeit their right to hold intercourse with the Hovas, because the French choose to assert a Protectoral right at Tamatave or Mojunga.

"Facts in real Life, or, What I have seen and suffered from strong Drink." We are asked to mention that copies of this interesting and forcible pamphlet can be obtained *for postage only* by application to the Mission Press, Monghyr.

The Bombay Guardian.

SATURDAY, JULY 28, 1883.

REPLY TO A SKEPTIC.

CONTINUING our examination of the difficulties of "A Skeptic," we take up the following points: Why do not Christians now-a-days work miracles? Why are they not more in earnest, more affected by the unseen world in which they profess to believe? Let us take up this last point first.

God does not save men apart from their own assent and co-operation. In fact, salvation consists in bringing them to entertain the same views that God entertains, and to choose what God chooses. To suppose that God puts forth his power in the hearts of sinners autocratically, *compelling* them to speak and act as he would have them, as he put forth his power in Balaam compelling him to pronounce blessings instead of curses, is to abandon the very idea of salvation. "I, if I be lifted up, will draw all men unto me," not drag them, said Christ. There is no coercion. If harmony were thus induced, it would amount to nothing; the moment the coercing power were slackened, the mind would revert to its previous condition. God saves men by revealing himself to them as worthy of confidence; as so kindly disposed towards them, so interested in them that they cannot but perceive that they will be safe in his hands. This is the great effect produced by the cross of Christ. The cross is the power of God unto salvation, because they who carefully consider it are made to feel that God is their best friend and sin their greatest enemy. We are saved by faith; and our salvation is according to our faith. Men who have a genuine and a strong faith, follow Christ as Paul followed him, with great earnestness and thorough devotion; many follow him feebly, dubiously, afar off, because of their feeble faith. There is no lack of available power; there is want of a disposition to lay hold upon it fully. Other things being equal, men's minds are swayed by that which they are chiefly conversant with. Many Christians forget the need of looking continually unto Jesus, and allow the obligation to care for the things of this life to get too much ascendency over them. All this only illustrates the teaching of the Bible, that the tendency of the heart of man is to gravitate downward. A physician may understand perfectly the case of the patient, and may have an adequate remedy; but unless the patient take the remedy according to the prescriptions, it will not restore him. If our correspondent be converted, we hope he will take his place among the Pauline followers of Christ, and not among the half-hearted; among the wise virgins and not among the foolish.

Why do not miracles now accompany the testimony of believers? For this among other reasons that they have not the faith to secure them. When Jesus visited Nazareth he could not do many mighty works because of their unbelief. When the apostles failed to heal the demoniac, Jesus told them it was because of their unbelief. Miracles are a divine testimony to the servants of God, attesting them before men as his servants and messengers; if they are not walking as the Master would have them, it would not be strange if the Master should withhold this testimony. Again, they *must believe* that the Master is ready to bear witness to them in this particular way, namely by miracles. But Christians of the present day almost all doubt the willingness of the Lord to do these miraculous works in these days; and doubting this, it is impossible that they should have them. They mostly are of the opinion that the Gospel in these days is not so dependent on this kind of testimony; that other evidences have been raised up in the providence of God, sufficient to convince all who wish to know the truth. Whether this opinion be well-founded or not, this is the opinion that obtains among them; and so long as it sways their minds it is impossible that they should have the faith necessary to secure this divine attestation to their testimony.

Our correspondent assures us that if faith were obtainable by an exercise of the will, he would long since have been a believer. We are well aware that the mind has not

the power to exclude, by any direct act, feelings or trains of thought that have been allowed to spring up and flourish there, though now seen to be injurious. It is dependent for this upon a higher power. But that higher power is available, through faith rightly exercised. Let him ask in faith; not allowing himself to be stumbled by the fact that his faith is not what it should be; though it be only as a grain of mustard-seed, let him ask God for help, and give prolonged heed to the word in which the great object of faith is set before us, obeying it so far as he grasps it, and we are confident that he will soon have peace and joy in believing. The writer of this was once just there where our correspondent says he is, and offered the prayer, Help thou mine unbelief, and before many hours had gone by had received the answer.

REMINISCENCES. CCXXI.

Extracts from Note-book. Bombay, 1849.

May 18. Are holy habits formed in the mind? I have often maintained the contrary, meaning that we are just as dependent on the Holy Spirit for right emotions at one stage of our course as at another; that without the present Spirit, the Christian will as certainly sin as the impenitent man. I believe that very wrong views concerning this are prevalent. Christians have very little notion of the truth that all holiness consists in having the Spirit. I illustrate my idea by a steam engine, whose pistons, wheels &c., when new, move with less ease and perfection than afterwards. But still they never move without the pressure of steam. However smooth and yielding and prompt all the parts may be, yet the steam is necessary to motion. The operation of habit is to make us more docile and perfect instruments in the Spirit's hands, but without him we can do nothing.

Ez. 34. 10. Behold I am against the shepherds; and I will require my flock at their hands and cause them to cease from feeding the flock. The only way to fulfil this, is to raise up true shepherds, men with the law of God written in their hearts and manifest in their lives; then will all false shepherds and false prophets be known by their fruits. So long as there is not this manifestation of the truth in the lives of faithful servants of God, so long will the world and the church be blinded as the false prophets. These fruits will only reveal their falsity, when these are the true fruits with which to contrast them. God will show himself against the shepherds of this day, by raising up men after his own heart, who shall reproduce in the church the proper idea of a shepherd, who shall deliver the church out of the hands of hireling shepherds, and bring them into deepest disgrace. Until the true shepherd appear, what can be done? Of what use to make the people discontented with their pastors, who unfaithful as they are exercise some restraining influence in the church? This was what Jesus did, by his ministry; the falsity, selfishness, and sin of the Pharisees and Scribes came into glaring light, by means of the exhibition of truth in himself. He came seeking the lost sheep of the house of Israel, by which expression he represents himself as combating the false shepherds. In them was the principal strength of Satan.

Ez. 38. At length a satisfactory explanation of the prophecy of Gog and Magog begins to dawn upon me. The representation is that at a very late period, when Christians have apparently gotten the victory over all their enemies, and these have been exterminated, Satan their great adversary cast into the abyss beneath a sealed stone, and nothing now dreaded, at that period danger will suddenly appear, a fierce assault will be made, there will be a mighty effort to seduce them from the faith, and cast them down from their thrones. The 8th verse of 38th Ezek. represents them in the happy state perdicted so generally in Scripture. The 11th verse shows them to be dwelling safely, without walls, without apprehension of danger. Now this assault will be sustained by the individual Christian. He will have attained to a state of entire sanctification; sin entirely subdued; and the whole earth filled with the glory of God. But even then, even after he has fully entered into the joy of his Lord, it will be important to give him a revived and keen sense of what he is by his original nature. He will become the subject of temptations springing up out of the very roots, as it were, of his nature, out of his original depraved nature. This is represented by Gog and Magog, Meshek, Tubal &c. which are among the earliest names of Scripture, occurring immediately after the flood. Sin will show its tremendous tenacity and indomitableness at that time, by suddenly exposing the sanctified and glorified believer to a fall. But he will not fall. God will let him go near the brink; but will save him with an extraordinary zeal and love. This view is in keeping with what I have long supposed, namely, that we are to be kept holy forever as we are made holy, namely by the Spirit, and by striving, and by the bitter recollection of sin and by a sense of danger. We shall know ourselves elected to eternal life; but shall be kept unto eternal life by the sense of danger, and by watchfulness. This will be a lesson difficult to learn; just as it is difficult for one who has attained to the assurance of faith in this life, to learn the necessity of unintermitted watchfulness, and unabated striving. And God will teach it in the way described in the prophecy, which will be of admirable use in keeping us on our guard, at the same time that we shall be comforted by the assurance that altho' liable to temptation, yet if we be as soldiers on our guard, we shall not be overcome, but come off more than conquerers.—Therefore the New Jerusalem is represented as being then a camp, in a state of warlike expectation. And the representation is not only that Gog and Magog are to be defeated and destroyed, but their defeat will turn greatly to the advantage of those assailed. The land shall be filled with armour which shall serve for fuel, for a great length of time. Gog and Magog are to be destroyed,—after this, there is to be no further temptation, for the necessity of it will be ended; that, our final experiences, will by God's grace, serve for ever. This experience will happen to some soon after they are seated on their thrones, and to others long after perhaps; but it will come to all after they have attained unto the resurrection from the dead, and the perfection of their being; and this is what is meant by the 1000 years. They will be in a state calculated to inspire the very highest degree of confidence; as one whose enemy has been dead 1000 years.

Ezek 38, 4. And I will turn thee back and put hooks into thy jaws. Answering I suppose to what is said in 20 Rev. of binding Satan and imprisoning him; holding him in restraint. But he is to be brought forth by God, by the angel of God. 7th. Be thou prepared &c., pointing to the time when he is to be loosed, as in the next verse.—After many days thou shalt be visited.

There is then to be a period in the experience of every saint, on this earth, when Satan will be as it were in strict durance in a bottomless abyss; but still it is only a sealed stone that separates the believing soul from the influence of Satan; this seal and Satan's chain may be removed. And another period when Satan with reference to that soul will be cast into a lake of fire, never to emerge.

20. "All creeping things and all the men that are upon the face of the earth, shall shake at my presence." That is there will be an utter deprivation of strength; in that convulsion of the soul, the incredible weakness of it will be fully manifest, and also the strength of God. In that day will be learned in a degree unprecedented, that in him alone have we strength, that no holy habits will suffice, and that we only live by the constant indwelling of the Holy Spirit of life.

To reconcile several minor things with this view, it is sufficient to bear in mind that God while he gave prephecies relating to the last times, had a regard to the benefit of those to whom the prophecies first came, and clothed them in language that would convey some meaning to them; and make the prophecies profitable to them. We are to admire in this God's condescension and wisdom.

We see from this how far this matter of probation is to be carried. How insufferably holy must be that place and condition into which we enter through such protracted and severe processes. God is determined that the saints in light shall have as perfect a knowledge as possible of sin and its effects, and be able to appal the very angels by their recitals.

May 19. For the saints to learn that even in that state of perfection, they are carrying about within them the same dreadful nature they had in this world, the same well-spring of corruption, kept down it is true by a heavy stone well sealed, this will be a bitter experience at first. They will be tempted to say, We are yet in our old state of partial unholiness, else whence these suggestions, these corrupt tendencies of our nature. But this prophecy comes in to comfort and reassure them. It would be an immense victory for Satan if he could take away their confidence, and lay their old burden upon them again. But this he cannot, they learn from the prediction not to be frightened by the discovery of their absolute momentary dependence on the Spirit; but to be reconciled to it as that which contributes greatly to the glory of God. Their existence is a perpetual salvation.—I learned this after the 4th of December, about 10 days after; and on the 2nd of April after the 20th of March.

It is with great joy and thanksgiving that I see this great stone of difficulty put out of my way. This prophecy has always troubled me, and now I find that it has a special blessing for me.—It lay like a fog upon the fair prospects of Zion as they expanded before me.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

RANGOON M. E. CHURCH DEBT.

Dear Sir,—Allow me to acknowledge with hearty thanks, the following subscriptions toward liquidation of our Church debt, received from sympathizing non-members since the insertion of my appeal in your columns—Capt. M., Rs. 10; Mrs. R., 5; Moung Waay, 5; Mr. and Mrs. H. W., 50; Miss H. C., 5; Miss A. S., 5; Mr. J. A., 5; Mr. W. Y., 5.

I sincerely trust that I shall have the pleasure and gratification of making many similar acknowledgments within the next few weeks.

The smallest sums will be gratefully received.

J. E. Robinson.

Rangoon, July 17th 1883.

Sir,—Bro. Wharton, speaking last Sabbath on the Friendship, and Friends, of Jesus from John xv. 14 verse, "Ye are my friends if ye do whatsoever I command you," asked us to study the character and friendship of Jesus, for true friendship is not onesided. One of the 3,000 Divine proverbs is "A man that hath friends must show himself friendly." Jesus has shown Himself not only friendly but a friend—a friend, too, that sticketh closer than a brother. "A friend of sinners and publicans" is the title He won from His enemies. Not

only is his, universal friendship, but confirmed friendship. The proof of this is what He has done for us. Greater love hath no man than this that a man lay down his life for his friends; for scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us in that while we were yet sinners, Christ died for us. The friendship of Jesus is lofty. We often say of our fellow man "I do not know what I have done that he should be my friend." But do we ever say "what have I done that Jesus should be my friend"? Jacob said when his sons went to Egypt: Take the man a present, a little oil, a little balm, a few nuts and almonds; but this world offered Christ when he came as its Saviour and friend, only a crown of thorns, the ignominy of the cross, nails in His hands and feet, a spear in His side and the sorrows and sins of the world on His (innocent) soul. The relation we stand in to Jesus is: "ye are my friends." "I have called you friends" He makes no halfway work. When He invites, He says "Whosoever will, let him come," and "come, all, ye that labour and are heavy laden." Our union with Him is complete. The branch is not more really united to the vine than is a true disciple to Jesus. As the life of the Vine is in the branch so the spirit and mind of Jesus is in the Christian. All friendships are tested sooner or later. There are many things we are not able to understand; many things in nature and revelation we cannot explain, but *this* is not one of them. *This* needs no commentary. It just needs application. It is for practical tests. Jesus says nothing against beautiful sentiment. He encourages the cultivation of the imagination. But our friendship to Jesus. is to be more than sentiment, more than an imaginary picture or poetic fancy. Those who do the will of God are nearest to Jesus. They are the friends of Jesus. To use the test rightly of making the application to our lives we will be greatly blessed. There are four classes of the friends of Jesus. 1st The Eclectic friends. Whatsoever I command you means every thing God commands. This eclectic practice is seen in the so-called moralist. He selects (to the seclusion of the rest) from the Scriptures the command "Be honest to all men" and he may work himself to death in carrying out this principle yet he is not fulfilling the precept of the text. It is also seen in the "formalist," who thinks religious rites and ceremonies are all there is of religion. An illustration of this class of friends of Jesus is seen in the way the great Commission of our Lord is used. Jesus says "go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, Son and Holy Spirit; teaching them to observe all things whatsoever I command you" Matthew xxviii. 19 and 20 verses. (New Version) Some do not obey the first word "Go." They imply (if not expressed in so many words): If you come we will preach to you. Others deliberately leave out "baptizing them unto the name." It does not comport with our reverence for God and His Word to decide the relative importance of the commands of Him who has all authority in Heaven and on earth. It is enough for fallible men to know that our Lord makes no mistake, who is able to sift the commands of our blessed Saviour and say This one is necessary and I will obey it, that one is useless, I will not obey it? "I especially commend," Mr. Wharton went on to say "the words of the text to our Eclectic brethren—The Friends and Salvation Army—who agree in leaving undone the two precepts concerning Baptism and the Lord's Supper. Jesus gives instruction and commands exactly suited not only to every sinner, by obedience to which they have remission of sins and adoption into the family of God, but also to every child of God that he may grow and be strong in the Lord.

2nd. The Silent Friends of Jesus. It is told that a certain minister preached a sermon on "recognizing our friends in Heaven" A man said that he was much encouraged by it but asked if he couldn't preach one on "knowing our friends here," for he had been a member of that church several years and very few had recognized him up till then. "Whosoever shall confess me before men him shall the Son of Man confess before the angels of God" Luke xii—8. Let your light so shine before men that they seeing your good works may glorify your Father which is in Heaven.

3rd. The 2nd class Friends of Jesus. Pilate belonged to this class. He no doubt really believed Jesus innocent and just, as he said, but one word settled his action "If thou let this man go thou art not Caesar's." "He that loveth Father or Mother, etc. more than me is not worthy of me." "He that taketh not his cross and followeth after me is not worthy of me."

4th. The True Friends of Jesus. Those who not only say Lord what wilt thou have me to do, but they are to the best of human ability doing whatsoever He commands them. They are living not for themselves but for Him who died for them and rose again.

HURDA.

July 20th /83.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.; Wednesdays—8 P.M.

MONTHLY MISSIONARY PRAYER MEETING.

The monthly missionary prayer meeting will (D.V.) be held on Wednesday evening August 1st at 8 o'clock in the Baptist Church, Bellasis Road.

Received for Gospel Hall, Picket Road, from Mrs. S. 1 Rupee; from Mrs. T. 1; from G. B. 8.

The Union monthly prayer meeting will be held in the rooms of the Y. M. C. Association, Apollo Bunder, on Sunday evening at 8-30 p. m.

Epitome of News.

SATURDAY, JULY 21.

—The Christian Advocate: A remarkable suit is pending in the city of Brooklyn. For many years Father Maguire was pastor of St. Paul's Roman Catholic Church on Congress and Court streets. The Rev. Father Kenney was assistant pastor. Father Maguire was a very intimate friend of Mrs. O'Hara, the widow of Peter O'Hara. It may be remembered that Mrs. O'Hara's will was contested, but finally sustained. She left a large sum for Father Maguire, who when he died left an estate estimated at about $65,000. This money is in the hands of the public administrator, as Father Maguire had no legal heirs. Now Father Kenney in his suit claims that Mrs. O'Hara gave Father Maguire $16,000 for one hundred and sixty masses, to be said for the soul of Peter O'Hara. Father Kenney alleges that at all these masses he was the celebrant, and claims that he was entitled to $90 for each mass, $5 going to each of the deacons. He also claims pay for other masses said for various persons, so that in all the amount will reach $20,000. If Father Kenney celebrated the masses, of which there is no doubt, he is certainly, according to all the principles which prevail in the Catholic Church, entitled to the money. But what a demonstration, in the nineteenth century, of the ineradicable superstition, priestcraft, and virtual idolatry which prevail in the Roman Catholic Church, we have in this suit! A hundred and sixty masses for the soul of Peter O'Hara at $100 apiece! No wonder their coffers swell! No wonder their enterprises succeed! No wonder that their poor Irish devotees will give all they possess to mitigate the woes of the departed brother, husband, wife, son, or daughter in purgatory! The reading of such things as these prepares the whole Christian world outside of Rome, and all rational minds, to hail with delight the approaching celebration of the four-hundredth anniversary of the birth of Martin Luther.

—*Times of India*: We regret to announce the death of Dr. Cursetjee Framjee Khory, which took place yesterday evening at his residence at Chundunwady, Girgaum. Dr. Khory was yesterday morning suddenly seized with an attack of cholera and succumbed to it about twelve hours afterwards. The deceased was a graduate of the Grant Medical College, and was a dentist with a large practice. A few years ago he published a work under the name of "Health," treating of sanitary and other matters. He also delivered a large number of lectures in connection with the Gujarati Dnyan Prasark Mundlee (Society for the Diffusion of Knowledge), and they were admired for their originality and the exhaustive manner in which the several sanitary measures were discussed.

—*Bombay Gazette*: A telegram received in Bombay yesterday states that the s. s. Knight of the Bath, 2,311 gross tons, 300 H. P., which sailed from Bombay on 11th June for Havre, with a cargo of wheat and seeds, is ashore at Kooria Mooria. The crew all got safely to shore, and the Government have ordered the Amberwitch to proceed from Aden to their assistance.

—Cholera has been raging at Kamptee.

MONDAY, JULY 23.

—*Times of India*: Chittoo has been convicted of waging war against the constituted authority of the Rajpur State, of committing dacoity at Nagpur, and of receiving stolen property on divers occasions. He was sentenced to tranportation for life. His property in Ali Rajpur is ordered to be confiscated.

—*Bombay Catholic Examiner*: In addition to its other countless duties the Postal Department has undertaken the working of a Telephone at places too important to be left without the electric wire and yet too poor to support the luxury of a telegraph office. The latter requires a staff of trained, well-paid men, while the use of the telephone can be learnt in a very few days. In the Rutnagherry Collectorate, the towns of Rutnagherry, Chiplun, and Rajapur were found unable to support their telegraph offices, and the local funds has to make good the deficiency to the Telegraph Department, the offices having been established on that understanding. The Postal Department, apparently with equal efficiency, has for the past year worked a telephone at each of these places. The Post office at Rutnagherry is connected direct with the Kolapur Telegraph Office and from Rutnagherry branch, lines run to Rajapur and Chiplun. The instrument used is Johnston's patent, and the greatest distance at which communication is kept up is about one hundred and fifty miles.

—The Rev. J. E. Scott in the *Indian Witness* reports on the last half year's work at Seetapore, Oudh: That a two months' tour among the villages with great crowds nightly to see the magic lantern pictures was completed by the end of March, resulting in seven baptisms and numerous enquirers enrolled.—That a commodious and suitable building had been completed for the Christian Girl's boarding

school and that the school is in a flourishing condition.—That there have been about forty Europeans converted since April, that a Church has been organized, that a chapel and reading room have been made over to us for our use, that the services are largely attended, and that the Sunday evening service especially conducted by H. M. Gilbert Esq., D. P. W., is very interesting and profitable.—The Blue Ribbon meetings are held monthly and that at the first meeting in Thompson Gunge Church one hundred and forty, mostly natives, signed the pledge and took the ribbon.—That an American gentleman has endowed four new schools for us and that the Christian teachers required have been secured.—That a railway through the centre of the circuit will soon be commenced, that there are now nearly 1200 scholars in the Sunday schools, that the church in the Gunge is already too small for the congregations and that the outlook for the future is very encouraging.

—We omitted to mention last week that letters had been received from Mr. Kittredge, announcing that he had engaged a lady doctor for Bombay, Miss E. Pechey, M. D. She is described as a lady who along "with a sound knowledge of her profession and considerable practical experience, has the character and social qualities which would make her a very valuable and influential member of any society she entered."

—*Indian Chr. Herald*: The Bengal Church Missionary Conference has issued several publications, the last of which is entitled,—"The doctrine of the Oxford Mission, not the doctrine of the Church of England." This small pamphlet is to be had at the "Cathedral Mission Book Depot, 22 Mirzapore Street Calcutta." The price is one anna, and any who wish to see in clear simple reasoning the fact stated and proved, th· Oxford Mission is teaching doctrines contrary both to the Bible and the authoritative creeds and articles of the Church of England, will do well to purchase and read this pamphlet. "The only foundation of the Church of England's doctrine is the written Word of God. But the peculiar doctrines of the Oxford Mission have neither ground nor warrant there. There origin and proper home is not in the Church of England."—Such are the closing words of this pamphlet, and the sooner Christian people open their eyes to the Romanizing work which the Oxford Mission is doing the better.

—Last Sunday afternoon our Bengali Hallelujah Lasses conducted divine service which lasted over two hours, at the Calcutta Methodist Chapel, at the invitation of the Minister of that Church. There were more than two hundred Bengali Christians present, all of whom seemed to enjoy the service very much. At the prayer meeting there were twelve seekers.

Tuesday, July 24.

—*Bombay Gazette*; Colombo, 23: Mr. Colquhoun, the China traveller, passed through Colombo on the 20th instant to Tongking on a special mission from the London *Times*.

News by the Australian mail shows that the British refusal to annex Guinea is causing a great sensation in Australia. Victoria and Queensland are determined to press the subject, and are supported by New South Wales, and New Zealand, which offers to bear a share of the expense of government of all the islands between Fiji and New Guinea.

The Melbourne press has despatched reporting expeditions to New Guinea.

—*Record*: The very sudden death of the Duke of Marlborough, of cardiac syncope, threw a gloom over the metropolis yesterday. It was totally unexpected. His Grace was found dead in his room early yesterday morning. The deceased nobleman, who led the opposition to the third reading of the Bill for legalizing marriage with a deceased wife's sister yesterday evening week in the House of Lords, will be deeply and widely mourned.

—Same: Both Houses of the Convocation of Canterbury assembled on Tuesday. In the Upper House, upon the conclusion of a sitting *in camerâ*, a Committee, consistiug of the Bishops of Winchester, Lincoln, Ely, Exeter, and Oxford, was appointed to consider a *gravamen* sent up from the Lower House on the subject of the use of "unfermented wine" in the celebration of the Holy Communion. A discussion then took place relative to the best means of providing for the spiritual wants of the Welsh-speaking population of large towns, and the question was referred to the existing Committee on the spiritual needs of the masses in populous places. The Bishop of Oxford explained that in the remarks he made last session with reference to the evils of Salvation Army meetings, he had no intention of attributing immorality to the officers of the Salvation Army. He merely wished to record his opinion that these meetings led to immorality among the young persons attending them. A prolonged debate then arose upon women's work in the Church, and the Episcopal recognition of Sisterhoods. We rejoice to say that the Archbishop of Canterbury pointed out in forcible language some of the abuses to which these institutions give rise.

—Same: The case of Ebbetts *v.* Booth, which has occupied Mr. Justice Stephen, sitting without a jury, for three days during the week, raises an important question relative to the Salvation Army. Mr. Ebbetts seeks to recover from "General" Booth possession of the Eagle Tavern and the Grecian Theatre, on the ground of alleged breaches of covenant in the leases of the premises. It appears that one of them repuires the defendant to keep the Eagle Tavern as an inn, so as not to forfeit the licence. The Learned Judge has reserved his decision, but has intimated that he regards the breaches as proved, and that although he will not, if he can help it, decree the forfeiture of the lease, for which General Booth gave 20,000*l*., the plaintiff is clearly entitled to some compensation, and to the observance of the covenants for the future.

—The Rev. W. Hay M. H. Aitken in the *Church of England Temperance Chronicle*:—"At the close of my speech at your Anniversary at Exeter Hall I made some remarks upon our Lord's words at the Last Supper. I was observing that many objected to Total Abstinence on the ground that our Lord was not an Abstainer, and I replied that such would do well to bear in mind that our blessed Lord died both an Abstainer and a pledged Abstainer. I at once proceeded to point out His special reason, as it seems to me, for this abstinence. I stated that in an age in which drunkenness does not seem to have been a prominent sin, our blessed Lord complied with the social customs of the period that He might the better reach those whom anything like asceticism would have repelled, and thus we may say that it was for the sake of others that He adopted a different course from John the Baptist and did not abstain. But when his Passion drew nigh, not less for the sake of others—for the sake of us men—He recorded His intention of abstaining altogether from the fruit of the vine. It was a merciful custom that alleviated to some extent the hideous cruelty of the death by crucifixion that a daught of heavily-drugged wine or vinous vinegar was administered to the unhappy sufferer in his last agony. This, acting as a powerful narcotic and almost as an anæsthetic, deadened to some extent the sensibilities of the recipient, and robbed the cross of some of its anguish. Now, our Lord, by His decision not to touch the fruit of the vine, denied Himself this slight mitigation of His sufferings, and in accordance with this decision we read in St. Matthew, that when He had tasted of this medicated draught He would not drink it.

Wednesday, July 25.

—The town of Wardha in the Central Provinces was recently the scene of a sharp outbreak of cholera. The disease appeared about a month ago, and up to the present time about 150 persons have died, including several prominent inhabitants of the place. Stringent sanitary measures were taken by the local authorities to cope with the disease, and according to the last accounts received the mortality is diminishing.

—*Bombay Gazette*: "A remarkable series of peculations have just been brought to light in the offices of the Municipality. The accountant in the office of Mr. Braham Deputy Executive Engineer, a Parsee, is the alleged culprit."

—The Amir has signified his acceptance of the annual subsidy of twelve lakhs offered by the Indian Government. He will leave Gundamuk shortly for Kabul, and has expressed an intention of going on thence to Herat. His presence is certainly urgently needed in North-Western Afghanistan, the *Pioneer* remarks, as intrigues against his authority have been rife for several months past in that quarter. "It should not be forgotten, however, that Abdur Rahman will be within easy reach at Herat of Russian agents from Askabad and the adjacent towns in Persia; and for the Indian Government to leave him free to be tempted by men of the De Lessar stamp would be absolute folly. We therefore hope that Mahomed Afzul Khan, the Agent of the British Government in Afghanistan, will accompany the force which will move to Herat; and that, in addition, measures will be taken to ensure the presence of English officers of experience on the Perso-Afghan frontier during Abdur Rahman's stay in Herat."

As he has accepted 12 lakhs from the Government of India, why should he not impartially allow the Czar to add his contribution?

Thursday, July 26.

—*Bombay Gazette*: Colonel Frederick Brine, R. E., who started some weeks since for Madagascar, returned to Bombay yesterday in the Sultan of Zanzibar's steamer Malacca, having been met at Zanzibar by a telegram from the Resident at Aden communicating an order from Government that he should return to India. News had been received at Zanzibar to the effect that the French attended Mr. Pakenham's funeral at Tamativa, and invited the British officers ashore on the occasion, but some dispute arose about their wearing side-arms. The relations between the British commander and the French admiral appear to have become strained, the latter having caused a proclamation to be made that in consequence of "discourteous behaviour" on the part of the commander of the Dryad neither he nor any of his officers would be allowed to land. The English steamer Taymouth Castle, belonging to the Donald Currie line, arrived at Tamatave at this crisis, and a further dispute arose with regard to her, the French admiral refusing to permit any communication, but eventually agreeing to the English commander receiving and sending off his despatches. The passengers, including the wife of Mr. Shaw, the missionary whom the French had imprisoned were not allowed to land, but had to go on to Mauritius.

—The Str. *Venetia*, with English Mails, left Aden for Bombay, Tuesday, 11 p. m.

—Thirty-three wrecked seamen of the American barque Minerva, (32 Portuguese, and 1 American,) arrived here yesterday by the Sultan of Zanzibar's steamer Malacca. Their ship was wrecked at Pemba, and they found their way to Zanzibar in the boats.

—A great decrease has taken place in the consumption of rum and beer in this country by the European soldiers, with a corresponding spread of sobriety among the rank and file. Curiously enough while rum has lost much of its popularity in the canteen, beer has not taken its place: our boy-soldiers are

really very moderate drinkers indeed. Thus in the year 1877-78 the total consumption of rum among British troops in India was 253,254 gallons; in 1881-82 it had fallen to 149,801 gallons. Comparing the same years as regards beer-drinking, we find that the figures are respectively 76,942 and 74,748 hogsheads.

—The *Straits Times* reports a narrow escape from a serious accident at Singapore. On the 27th of June the spire of the R. C. Church of the "Good Shepherd" gave way, and went crashing through the roof into the building. Service was just over. A little while before some hundreds of human beings were in the building.

—Soobhana Sooreoprao was yesterday executed for the murder of his wife.

—*Deccan Herald*; We regret to learn that cholera of a virulent type broke out in the late Punderpoor fair. The authorities adopted prompt measures, and thus averted a rather serious calamity. The pilgrims that proceeded to do homage to the deity Vittoba were told to leave the place forthwith. The doors of the temple were closed and locked up. The mortality among the pilgrims was so great for the first few days that the Alundee and Dehoo palkees were turned out of the place, the shops closed, and the pilgrims dispersed. The authorities deserve great credit for adopting stringent measures to check the spread of the epidemic.

—*Times of India*: Owing to the increase of the mortality from cholera in Bombay during the past week, the Town Council yesterday sanctioned the expenditure of Rs. 3,500 for the employment of seven medical men and the opening of a special hospital or hospitals as necessity may arise. In accordance with the suggestions brought forward by the acting Municipal Commissioner, the medical men are each to receive Rs. 100 per mensem and travelling allowance; and the special hospital is to be placed in charge of Dr. D. MacDonald.

Friday July 27.

—*Bombay Gazette*: The deaths from cholera in the Khandesh district during the week ended on July 24 reached the enormous total of 1,116. In other districts for the same week deaths from cholera are reported as follows:—Ahmednuggur, 663; Sholapur, 352; Poona, 215; Nasik and Thana, each 99; and Satara 54, in addition to smaller totals in several other places. For the seven districts mentioned, the cholera mortality for this single week totals 2,598.

—Deaths in Bombay last week, 558. By cholera, 49.

—Fall of rain, fort, 56 inches.

—A Hindoo woman threw herself and her infant son, 10 months old, into the Sanklee Tank on Tuesday last, because of a petty quarrel with her husband.

—Close upon Rs. 70,000 has been raised for the Surat Relief Fund.

—A list of "persons who have passed the examination for the office of Native Magistrate, held at Bombay on the 3rd and 4th May, 1883," is published in yestery's *Government Gazette*. Three have qualified as Magistrates of the Second Class; and thirty-five in the Third Class.

—The *Hindoo Patriot*, commenting upon a statement made by Baboo Protapchunder Mozoomdar at Birmingham, that fifty per cent. of the educated natives of India die through over-indulgence in intoxicants, says:—"It cannot be said that drinking was unknown among the natives of India until the advent of the British, but it cannot be denied that it has immensely increased under British rule. The liquor-shop has unfortunately become the sign-post of British civilization in the East. At the same time it is gross exaggeration to say that fifty per cent. of the educated natives of India die from overindulgence in drink."

—The following appears in the columns of a Contemporary: Mr. Justice Stephen delivered judgment on July 6 in a case in which Messrs. Ebbetts sought to recover from "General" Booth, of the Salvation Army, possession of premises, including the Grecian Theatre and the Eagle Tavern, on the ground of forfeiture by reason of alleged breaches of the covenants of a lease of the premises assigned by the plaintiffs to the defendant. The breaches were said to have arisen from annoyance and injury caused to the other tenants on the estate by the procee lings of the Salvation Army outside and inside their quarters, and from the fact that the defendant, instead of keeping up the Eagle Tavern as a public house, had used it as a coffee place, thereby risking the loss of the excise license. The case having on previous days been heard by Mr. Justice Stephen without a jnry, his lordship now gave his decision.

The learned judge, referring to the affidavit of the defendant put before Mr. Justice Kay when an application was made for an interlocutory injunction against him, said that after deliberate consideration of the terms of that document in relation to the facts of the case, it appeared to him to be disingenuous, misleading and framed in such a way as to lead to a false impression in the court, which refused the injunction in the belief that the defendant had abandoned his intention of keeping up the tavern as a temperance house. His lordship was clearly of opinion that both covenants had been broken, and he had considered whether it was a case for relief under the Canveyancing Act, 1881. It would be a pity that Mr. Booth should lose the £20,000 he had laid out on the place, and he had accordingly considered the matter most anxiously, but he could not see that this was a case for such relief. The defendant had been wrong from first to last. He took the lease, intending from the first to evade one of its terms. He solemnly engaged to keey the Eagle Tavern as a public-house, and he must have known what the substantial and fair meaning of these words was. He had tried to evade his obligation by an unsuccessful legal quibble. It was not honest. If a man's conscience did not allow him to fulfil his covenant substantially in the spirit as well as in the letter, he ought not to enter into it. The defendant had tried to evade his contract on the chance that the law might be on his seid. He (the learned judge) thought the law was not on his side, and he saw no reason why he should interfere with the consequences. He was sorry that the defendant, or any one else who had spent £20,000 for a lawful object should lose it, and if he was any way to relieve him by any terms which would put the plaintiffs in precisely the same position as they were in before he should be disposed to do so, notwithstanding his opinion of the defendant's conduct, but no such way had been suggested, and he could not think of any. His lord-ship therefore gave judgment for the plaintiffs for possession, but mean while stayed execution for a week to allow the other side an opportunity for appealing, which it was intimated that the defendant intended to do.

—A Chester correspondent reports a remarkable occurrence on the Holyhead line, the driver and stoker of a train falling asleep while on duty. It would appear that the signalman at Llandudno junction, by extraordinary presence of mind, saved the Irish mail passengers from what might have proved a terrible fate. The signalman received a message from Conway, the next station towards Holyhead, that a "light" engine was coming. The juction signalman, knowing that the Irish mail was due, decided to run the engine into a siding, in order to permit the express to pass. He accordily put up all the singals against the "light" engine; but, to his extreme astonishment it came straight into the juction at full speed, swept round the corner, dashing past all the danger signals, and disappearing from view down the line towards Chester. A moment's reflection convinced the signalman that both driver and stoker must be asleep, and that without awakening them an awful calamity might occur. He accordingly wired to the Colwyn Bay station signalman, "Engine coming; driver asleep; put fog signals on line." The man at Colwyn Bay was equally prompt, for, running out of his box, he had hardly time to do as he had been requested when the engine came thundering along, and an explosion followed, which effectually woke the drowsy men. The engine was stopped and run back into a siding, when it was discovered that the fire had gone out, the water had disappeared from the boiler, and that the men had been asleep some time. An inquiry resulted in their immediate discharge. They had been 15 hours on duty.

—Replying to an address Mr. Grant Duff says: I will act in the spirit of him who said in the first hour of his responsibilities, and amidst very terrible circumstances, "If I am to be a ruler for only one day, I will be every inch a ruler."

Selections.

GERMANY, ITS NEED AND REMEDY.

BY GIDEON DRAPER, D.D.

The annual Busstag or Fast day has recently been observed or not observed in Prussia. It is intended to be a time of national fasting, prayer and penitence, but the purpose of the occasion was in the main forgotten. The churches were exceptionally thinly attended, especially in the capital; it was a general holiday and the thronged beer-gardens reaped the greatest results. Religious self-examination was not in the program of the mass of the Germans. Thereupon the most influential secular paper reads a homily to the nation. Its innermost soul is stirred. "If we look at the moral condition of our country must we not be horrified in our inmost soul? What frightful barbarization! What an increase of coarseness and bestiality! Every newspaper tells us of murder, of suicide, of unheard of atrocities, of a moral degeneracy which must fill us with horror. Our social institutions are in course of dissolution. How great is the falling away from the living God and estrangement from his church! How many men literally live without prayer, without God's Word and sacrament. Materialism and Paganism dominate the masses." It is a hopeful sign of the times that the evil is seen and acknowledged by their own. Animalism has had its day, the era of reaction already dawns. In Berlin there are 709,000 Protestants, and for all that number but twenty churches and twenty-seven pastors. In addition to previous domestic missionary work a society has been formed for the dissemination of religious truth among the non-church going population and with encouraging results.

BETTER DAYS.

The work of reformation, of Pentecostal revival has set in. The honored instrument used of God for this purpose is our own methodist, German-American Von Schluembach, he whose thrilling words of experience and exhortation have so deeply stirred both American and German audiences in our own land. Formerly an infidel and an organizer of infidel clubs, he knew how to strike home. During the last year this earnest evangelist held successful religious services in Southern Germany, and at the pressing invitation of Prof. Christlieb and the court preacher, Dr. Stocker, he came to Berlin and commenced his labors among the most neglected portions of the city. A German lady, known to the writer, a devout Christian, writes of the beginnings of the work. It was in the northern part of the town among the poorest of the people, in dingy rooms, in inaccessible places, with audiences of the roughest of the rough, and in a few short weeks a wondrous change had been wrought. The meetings have been held in six different

districts. No announcements were made in the secular or religious press. There was jealousy of the movement on the part of the Church and nearly all the State clergy. Handbills were carried privately to the homes of the people, and they seemed hungry for the Word. Large, well-lighted halls were secured, but not large enough for the crowds that come eager to hear, for them, a new Gospel. Laborers would stand on the stairs and mothers with babes in their arms, standing for two hours drinking in the sweet, unfamiliar messages of the Gospel. The evangelist was invited to a church. This provoked fresh opposition. A religious (?) paper thundered against introducing American novelties and even fulminated a church law in Latin against the movement. The Emperor signified in a substantial way his approval of the efforts to christianize the people and all opposition ceased. On the weddingplatz, in the north of the German metropolis, was situated one of the lowest of dance halls. It had long been one of the most notorious haunts of vice in the city. The vilest characters here assembled, especially on Sunday evenings. Scarcely a Sabbath passed without bloodshed. At the last carousal soldiers were called in to clear the hall. It has been bought for permanent religious services for $21,000. The Emperor gave $500, the Empress and the crown prince also subscribed, followed by others in Berlin and in England. Now the walls are adorned with Scripture mottoes and resound with Moody and Sankey hymns and gospel invitations. Such an astonishing event has not taken place since Berlin became a city. The influence of the act and the royal favor have been significant. The American preacher though a Methodist, which had been dire offense, is recognized and the most conservative State churches open their doors to him whom both the earthly and heavenly King honor. The rich are also becoming interested and reached. A Young Men's Christian Association has been formed and rooms for their use secured. At the opening, noblemen, high-ranked officers of the army and a large number of pastors were present. Earnest addresses were given by some of the most prominent persons of Berlin. Mr. Von Schluembach has since left Berlin for the northern cities of the empire. At his farewell meeting a hall seating 1800 was crowded to the utmost. Count Bernstroff presided, supported by a large and influential company. A secular paper gave a full account of the service, an unusual and hopeful event. Weekly religious meetings will be continued in six large halls in different parts of the city.

Much skepticism has originated in the land of Luther but the antidote has been found on German soil. Mighty and repeated assaults have been made on the person and work of the Lord Jesus, but they have been successfully repelled by German defenders of the truth. Now it is proven that, amidst dead churches and Christless pulpits, the people will hear and gladly receive the pure, blessed Gospel. May this be the beginning of a revival which in spiritual and Pentecostal power shall far eclipse the Reformation of Luther.—(*N. Chr. Adv.*)

EARLY LIFE OF GEORGE ELIOT.

The story of George Eliot's life has never been fully told until now. It has been inferred in large part from her writings, and a few shreds of fact have been pieced out with all sorts of imaginations. Miss Mathilde Blind has supplied the missing information, which she obtained by going back to the places where George Eliot's girlhood was passed, and gathering up what facts she could learn respecting her from those who knew her then. The biographer is an admirer, and has put a deal of loving enthusiasm in her *Life of George Eliot*, published by Roberts Brothers of Boston—the first of a series on Famous Women.

It seems that Mary Ann Evans, who was born in Warwickshire in 1819, was not the daughter of an English clergyman, as has been represented. Her father was a house carpenter, who became a forester, and afterwards a land agent. His daughter took him for the original of two of her characters, Caleb Garth and Mr. Hackit. She was one of three children born after his second marriage. Her mother died when she was very young. She was a thoughtful, precocious, shy child, who played but little with the other children, staying apart by herself and looking meditatively and half-sadly on. For awhile she was sent to the free school in the village with her brother, but afterwards to a girl's boarding-school in Coventry, where she learned rapidly. She acquired the habit of very precise articulation of words from one of her teachers, and carried it through life, so that her reading aloud was made particularly impressive and pleasing by it. She was very small, had a large head, with strong, rugged features, and rich brown hair; and in the face she looked much older than she was, so that when only thirteen she was taken for one of the teachers of the school. The marriage of her sister made it necessary that she should return home and take charge of the house, an old mansion, half manor, covered with rambling vines. She became the little mistress of the big place, and besides attending to the household duties, she studied French, German, Italian, Greek, Latin, and Hebrew, and took lessons in music of the parish organist. A pretty resolute course of study for a young girl not yet sixteen. But she worked heroically, reading what little she could find; and she was able to study the more from the fact that she had so few congenial companions. Her intellectual ambition was insatiable. Presently there came into the neighborhood a cultivated family named Bray, bringing with them books and literary companions. They were thoroughly infected with the spirit of modern criticism, and were interested in the new destructive ideas and methods which were then being imported into England from Germany. Down to that time Miss Evans had been an evangelical Christian, attending church with her father. Most of the people she had associated with in the parish were ignorant, and doubtless the preaching which was adapted to their capacities and needs, was anything but interesting to her eager, active mind. After the advent of the Brays into the parish, she was urged to visit them to try and convert them. The simple-hearted girl ventured on the mission, only to lose what evangelical faith she had been taught. They introduced her to a new world of speculation and literary activity, which was so fascinating to her alert and active intellect that she could not resist entering it. She could not answer the questions skepticism raised, and there was no one to whom she could go for support. The result was just what might have been anticipated: her evangelical faith dissolved. Her father was grieved unspeakably, but she was too good a daughter to obtrude her change upon his notice by outward acts, and she accompanied him to church while he lived. . . . .

The first work in which she engaged was a translation of the "Life of Jesus," by Strauss, begun at the instigation of the Brays. It took her three years, and she got only $100 for it. But it gave her an almost perfect mastery of German, and was followed by other translations from the same language. Her father died while she was engaged in the latter, leaving her an annuity of $500. She was deeply attached to her father, and his death broke up her old life, leaving her homeless and virtually alone. Then she accepted the invitation of her new friends to visit the continent, where nearly a year was spent, much of the time at Geneva. After her return she made the acquaintance of Dr. Chapman, who had just become editor of the *Westminster Review*, the radical quarterly of England, and he at once engaged her as assistant editor. She wrote a great deal for the work. Her quarterly summary of new literature was remarkable. She contributed a number of articles which attracted a great deal of attention. It was in that office she became acquainted with John Stuart Mill, Herbert Spencer, and other famous authors, of the radical school, Mr. George Henry Lewes among the others.

The account of the relations which grew up between Mr. Lewes and Miss Evans is told by Miss Blind delicately and with all the extenuations that can be urged for a very unwise and almost fatal step. Mr. Lewes was married, but his wife had been unfaithful to him, and there was abundant reason for divorce. But according to the English law, having once so far overlooked her guilt as to receive her back as his wife, he was considered to have "condoned" the offence, and was thereby estopped from seeking a divorce. With his family and home thus broken up, he found society and solace in the companionship of this brilliant literary woman; and then came the terrible temptation to take the law into their own hands, and without waiting for the formality of a divorce, it is said that they went to Germany and were married there, where the laws were less strict. But it was a fearful mistake. It rightly cost her most of her friends. It made her everywhere spoken against. Society was shut against her. However she may have justified the act to herself, it brought with it a terrible train of consequences. But she tried to be a good mother to the worse than motherless children, finding comfort in the little home-world they set at work to build up.

He had noticed her keen observation and her narrative powers, and one day told her he thought she would write a capital story. She made no reply. Soon after, as he was going to a dinner, she asked him not to disturb her when he returned, as she might be very busy. That night she wrote the first of her "Scenes of Clerical Life." The result astonished Mr. Lewes. The story of "Amos Barton" was published in Blackwood's Magazine, and that with the subsequent tales attracted a great deal of attention. Mr. Blackwood was importunate to know who George Eliot was. One day Mr. Lewes invited him to dine, and during the dinner Mr. Blackwood expressed regret that George Eliot was not also present. "Here he is," said Mr. Lewss, presenting the quiet little woman who presided at the table. The story goes that a pretentious fellow was suspected by his ignorant associates of writing those early tales, and the fame was so sweet to his vanity that he would not exactly deny the pleasing impeachment. One day two clergymen went to see him and tried to extract some information on the subject. Finally one of them asked him outright if he wrote "Adam Bede." "If I did not write it, the devil did," was his exceedingly definite reply. The publication of that book gave George Eliot the first rank among contemporary English novelists. What followed is well known. But it is not so well known that George Eliot was one of the most sensitive and shrinking of women; and that during all these years Mr. Lewes shielded her from the harsh criticism of society, from the newspapers, from the bitter, blighting blast of an Arctic world. To his care and suggestions and friendship the world is indebted for her best work. The story is a sad one, but there are beautiful touches in it, which are calculated to soften public judgment of the act of one whose peculiarities of constitution and history made her case somewhat exceptional.—(*N. Y. Evangelist.*)

ABSENCE FROM CHURCH.

It is often given as an excuse for absence from church that the body is so weary with work that it needs the quiet Sabbath rest at home. But there is a better way to rest the body than by sleeping away the Sabbath hours. The body of the laborer can be rested from

within by a great thought and a great love. Let the spirit lift its eyes to the hills from whence cometh its help, let the soul catch the inspirations of its intended destiny, let the heart join for an hour with the angelic occupations of worship and the body will feel a recreation from within that will send it forth Monday morning with a shout and a song to the toils of the week. The weary worker cannot afford to lie down and forget his God. The body is as dependent on the within as on the without. The physical force needs God in the soul to keep it from a chronic weariness. "In him we live and move and have our being." All the functions and powers of our being are replenished with life forces by the exercise of public praise. Go then, to the sanctuary, O toiler, O weary one. Ye who are burdened with sorrow, with the heavy load of existence, go to the sanctuary and with a sincere, loyal heart join in the worship of Almighty God and be exalted to the joy of a son in his father's house."—*D. C. Knowles.*

HELPS FOR INQUIRERS.

BY REV. THOMAS CARTER, D. D.

PERFECT PEACE—FULNESS OF JOY.

WE suppose that every one who reads The Guide is convinced that there is no peace in earthly pleasure. What the Bible asserts—"There is no peace, saith my God, to the wicked!"—is always true, whether a man be wicked in a greater or less degree. And yet the majority of men, ignoring this truth, are everywhere endeavoring to quench the thirst of their weary souls in broken fountains.

Gambetta, the great French statesman, sated with earth's pleasures and honors—his life filled with every joy the world could give, tired of all, snapped the cord with his own hand which bound him to them.

The noted millionaire, who died in the city of New York, several years ago, after achieving the vast success for which he hungered, lay for weeks before his death with one single, all-absorbing thought, crowding out all things else—"Every one is endeavoring to swindle me out of my earnings!"

The Corsican Captain, before whom all Europe trembled, amid his campaigns and splendid victories, always carried on his person the poisonous drug which was to be his last resource in case of reverses—and, though he was the great Napoleon, twice was on the point of committing suicide.

The only remedy for earthly sorrow, for earthly enuui, is religion—and this becomes the all-powerful, the complete, the triumphant remedy, when it is received in its fulness. Therefore Jesus says, "Ask, and ye shall receive, that your joy may be *full*." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be *full*." Paul emphasizes the fact in these words: "Rejoice in the Lord always; and again I say, rejoice. Isaiah cries, exultingly, "I will greatly rejoice in the Lord, my soul shall be joyful in my God!"

Men are over-anxious as to their future in earthly prospects. Even from Christians, who are immature in their experience, how often the unexpressed inquiries come from the depths of their hearts: "What will become of me in the years yet unspent? How will my family subsist? How shall I discharge my obligations?" Besides this, there is a nameless, mysterious dread hanging over many sincere souls as they look ahead It is not altogether a fear of want in this life—it is not the fear of pain or sickness—it is not the fear of bankruptcy and dishonor, but of something they cannot imagine or describe—a great shadow, day and night, enfolds them in its embrace.

We want to say to you, Christian brother or sister, there is absolutely no remedy for this but the perfect love of Christ. The cause of its existence is sin, and wherever sin lurks in the least degree there will be shadows and dreads and fear. O, that we might understand the great, the all powerful antidote which God has provided for this bane of our existence!

John Wesley said he dared not fret. You say, "I cannot help it,"—and in one respect you are right. You can not help it by simply trying not to fret, but you can help it by entering into a spiritual state of experience where you will be far above the atmosphere of care. John Wesley had cause enough to fret about his societies—about the mobs which encompassed him—about the false brethren among his followers—and would have done so, like any other man, had he not lived in this spiritual atmosphere.

John Bunyan had cause to be over-anxious in regard to his family and their wants—in regard to himself and his future fate, during those twelve years that he spent in Bedford jail; but instead of this, he has given us one of the most beautiful pictures of a soul perfected in love that exists in the English language. After bringing his pilgrims up to the land of Beulah, where they are waiting and ready to cross the river, and where they remain an indefinite time, it may be years or scores of years, he says:

"Here they heard continually the singing of birds, and saw every day the flowers appear in the earth. In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair: neither could they from this place as much as see Doubting Castle. Here, they were in sight of the city they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was on the borders of Heaven. In this land, also, the contract between the Bride and the Bridegroom was renewed. Here, all the inhabitants of the country call them 'The holy people, the redeemed of the Lord.'

"Now as they walked in this land they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. They walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens."

And these gardens were for the delight and comfort of the pilgrims, and there they tarried and refreshed themselves, lingering in the walks, resting in the arbors, ready for a summons from their Lord.

Why should we dwell outside of such a Paradise when it can be enjoyed even on earth? Why linger in the lowlands of Christian experience when such a country is awaiting us, not beyond the river, but on this side—a blessed, glorious resting in Christ—a complete, eternal, and absolute submission to His will?

"Finish, then, Thy new creation;
Pure and spotless let us be,
Let us see Thy great salvation
Perfectly restored in Thee."

—(*Guide to Holiness.*)

WHAT A LITTLE VINE DID TO A BIG STICK.

THE Rev. Mr. Howe, of Iowa City, Iowa, has just called at the Mission House, and as he is something of a veteran he brought with him a curious walking stick. He said that he inherited it from his father, who cut it with his own hands many years ago From end to end it shows a spiral groove, evidently produced by some little vine, which would itself around it as it grew, and partially embedded itself in the trunk which it had chosen for its support. It struck me as a beautiful illustration of the fact that there is scarcely any person or thing in the world that does not exert some influence. I was reminded of one little child and another of my acquaintance who had clung with twining affection to a father until a deep groove of influence had been made in the strong man's character. More frequently, perhaps, it is a dear little girl who exerts this wonderful power. I believe that every good child leaves more or less of a groove on those about him. But the most remarkable thing about this cane was not the groove, but the fact that the little vine had given its own twist to the trunk itself. The cane, which would naturally have been a mere stiff straight stick, is bent—the entire body of it—into the same graceful spiral as the groove itself.

In other words, it was not the thick trunk which controlled the form of the little vine which. in seeming weakness, clung to it for support, but on the contrary, it was the tender, pliant vine which took the stiffness out of its big neighbor and finally had it all its own way! This seems almost like our Saviour's representation of the weakest things as the strongest, and the humblest as most exalted. If it were possible for a vine to *love*, I should say that this thick cane had been conquered and moulded by a clinging affection. Anyhow, that is the lesson that my mind seemed to draw from it as my eye followed its graceful curve while I talked with my friend.

Are my little readers forming any grooves in anybody or anything? Perhaps some leave only the scars and blemishes of an evil influence. But this graceful spiral can only be produced by *entwining*. In its very form and nature it speaks of love. Yes, you have a thousand opportunities all around you and some far away in distant lands. You can bend the stiff obstinacy of the ignorant and degraded if you entwine around them your sympathies and your prayers. Here is a wicked world for which Jesus even died. After His example wind your love about it and try it.

FALSE PROPHETS.

How suspicious very many persons are that Christianity is a fiction, and that they, if they accept it, will be "taken in" as by a "false prophet." Have they ever thought as seriously of the possibility of their being "taken in" and cheated out of Christianity by some other false prophets in "sheep's clothing?" Think of this, ye suspicious men. On which side is there the strongest possibility or probability of fraud—on that of Christ Jesus or of the assailants? Which of these parties looks most like a "false prophet?" Recently on the stock of a certain railway an unexpectedly generous dividend was declared and there are those who are quite wrathful with themselves because they had not invested more liberally in that stock. They were afraid that if they purchassed they would be "taken in." It would have been quite as well if they had been afraid of being "taken in" by *not* making the investment. Then they they might have bought and not lost a good opportunity. Which incident in the secular may point a moral in the spiritual.—*Christian Intelligencer.*

Miscellany.

—Rev. Dr. Cuyler says, (*N. Y. Eangelist*)

There is quite too much prominence given in theological seminaries and colleges, and in the religious reviews and journals, to mere intellectual qualities in the ministry. Feebleness, mental or moral, is as useless in a frontier cabin as in a city pulpit. Our Lord put an ass to a very good use on His entry into Jerusalem; but He has no need of asinine assistance in the ministry of His Gospel. But it is equally true that mere brains and splendid culture may be found in connection with a most unfruitful ministry. Good commonsense, a warm heart, and fervent godliness are the three foremost essentials to abiding *usefulness* in the pulpit and the pastoral office. One of the most effective pastors in this city is not a great preacher, but he is a most admirable

shepherd of the flock, and a prodigious organizer of Christian work. Happily, he never troubles himself or his congregation with the "Higher Criticism," or with the latest heresies of Huxley, Tyndall & Co. Nine-tenths of our congregations, in both city and country, do not care one bawbee about Robertson Smith or his Pentateuchal heresies, or about all kindred clatter of controversy. They come to God's house to be fed, or to be guided or to be comforted; they want practical teaching as to how they shall save their souls, and how they shall meet the temptation of daily life, and how they shall bear its heartaches. For all these actual and practical demands of our congregation, any man of fair average intellect who knows his Bible and knows human nature, and is filled with the Holy Spirit, is abundantly competent. This is the sort of minister whom people love, and love to listen to; he meets their *wants*. Of this class of effectives, there ought not to be a grievous lack. Many a godly young man who might do glorious service for Christ, is discouraged from the pulpit by the false standard which is set up by the mere theorists. There is a great deel of pestilential nonsense current (yes, in colleges and seminaries too) about the vast demands of *this age* for brilliant, profound, and scholarly pulpiteers. "This age" is not one whit smarter, and is just as wicked as its predecessors. This age and land need the simple solid Bread of eternal life; no more, no less. Let us welcome to the office of dispensing it every young man of good sense who loves his Saviour, loves hard work, and yearns to save souls from perdition. For one, I am clear sick of the *geniuses*.

TELEGRAPHIC NEWS.

Paris, July 19th: The arrival of M. Tricon at Pekin is announced.

London, 20th: Mr. Gladstone will announce on Monday next the course intended to be pursued by her Majesty's Government relative to the Suez Canal agreement.—At a Cabinet Council held yesterday, it was resolved to send Sir Charles Rivers Wilson to Paris, in order to confer with M. de Lesseps on the subject.—The British Government in compliance with the request of the Khedive is sending twelve doctors to Egypt. The number of deaths from cholera at Cairo has now reached sixty-eight.—The s. s. St. Dunstan has found a quantity of wreckage on the Arabian coast, which it is feared belongs to the s. s. Knight of the Bath, which left Bombay for Havre on the 11th June.—Ten days' quarantine of observation is instituted at the Austrian ports upon all vessels arriving from India.

Cairo, 20th: The total mortality here from cholera now amounts to 140. The disease is almost exclusively confined to the natives.—The 42nd Regiment and a detachment of the 60th Regiment have been ordered to leave here for Suez.

21st: The total number of deaths from cholera is now announced to be 242.—The sanitary cordons have been abolished at the instance of the British Government, who have urged that rigorous sanitary measures should be enforced instead.

London, 21st: Her Majesty's gun vessel Frolic (4 guns) has been ordered to Mauritius —Owing to being delayed after being landed at Trieste, the Bombay mails of the 19th ultimo were only partly deliveredbere yesterday.

Paris, 21st: M. Challemel-Lacour, speaking in the Senate to-day, said that the French Government would not hesitate to establish a blockade if any Power attempts to supply Annam with arms or ammunition.

Cairo, 22nd: The deaths from cholera here now reached 381. Boulak, the worst quarter of the city, has been burned down.—Sir Evelyn Wood, General Stephenson and Baker Pasha are forming a commission to direct the carrying out of sanitary measures throughout the city.

Alexandria, 22nd: The Sanitary commission here have under consideration the instituting of permanent sanitary measures with respect to all vessels arriving from Bombay.

London, 23rd: News from Central Asia states that the diversion of the Sirdar bed of the River Amu Daria has been completed.

Paris, 23rd: M. de Lesseps has written a letter declaring that the British Government is released from the agreement in connection with the Suez Canal, and that the Company will proceed without delay to construct a parallel Canal independently. The reduction of rates will be introduced as specified in the agreement with the British Government. The letter goes on to state that the Company will not take advantage of its temporary exceptional position in Egypt, or infringe the legal rights of others.

London, 24th: A large meeting under the presidency of Sir John B. Phear took place last night, at which resolutions were adopted in support of the Marquis of Ripon's policy in India. Sir Wilfred Lawson, Professor Thorold Rogers, and other members of Parliament were present. Letters were read from the Duke of Argyll, Lord Lawrence, and Lord Northbrook concurring in the policy of the Viceroy.—Latest news from the Cape states that the Chief Usibepu has attacked and routed Cetewayo, and has burned Ulundi. Catewayo was wounded during the attack.—Mr. Gladstone announced in the House of Commons last night that, in consequence of the opposition it had met with, the Ministry withdrew from the agreement with M. de Lesseps. Mr. Gladstone said that it was possible time would produce a better arrangement, and that, moreover, a discussion on the subject, under present circumstances, might lead to an acrimonious debate prejudical to the relations between England and France.

Cairo, 24th: Four deaths from cholera have occurred amongst the British troops here. The troops are moving to healthier spots.

Alexandria, 24th: The Sanitary Commission here have declined the proposal to institute permanent sanitary measures on vessels arriving from Bombay.

London, 25th: Mr. Gladstone, replying to a question in the House of Commons las night, said that the monopoly of M. de Lesseps to construct a second canal had never been admitted by Her Majesty's Government, and that the country was in no wise bound by the legal opinions which has been expressed in connection there with.—Sir Stafford Northcote then moved that in all future negotiations the monopoly of M. de Lesseps should be repudiated by the British Government.—The House of Commons last evening passed through Committee the Tenants' Compensation Bill.—Earl Kimberley has consented to receive a deputation to-morrow to protest against Mr. Ilbert's Criminal Procedure Bill. —Mr. Cross, replying to a question in the House of Commons, said that the Maharaja Dhuleep Sing will shortly visit India, and that the movements of His Highness when there must be regulated by the Secretary of State for India in accordance with instructions from the Viceroy.

New York, 25th: Captain Webb, undertook to swim the rapids below the Falls of Niagara for the sum of ten thousand dollars, was drowned to-day in the whirlpool, while endeavouring to carry out the wager.

London, 26th: A report has reached here from the Cape that Cetewayo has been killed. —Major Baring has been appointed a Knight Commander of the Star of India.

Cairo, 26th: The Egyptian Government have declined to accept medical assistance from India.—There more deaths from cholera have occurred here amongst the British troops.

PASSENGERS SAILED.

Per P and O Str. *Malwa*, 24:

For London—Mr H W Gibson, Mr and Mrs Grierson, Mr L Heath, Hon H L Dampier, Rev W C Furneaux, Mr J Tweedie, Capt H W Dent, Mr A Schofield, Mr Turner, Mr Octavius Steel, Mr J W Tawney, Mr H L Hibbert, Mr Ellis, and Capt W A Maynard.

PASSENGERS ARRIVED.

Per Str *Vorwarts*, 22, from Trieste:

Mr J Patterson, Mr O Krome, Mr A Schneider, Mr Vornovich, Revd Mr Delaris, Revd Mr Ermis, Revd Mr Huntzman, and Mr Boothe and eight deck passengers.

Per P and O Str *Ancona*, 23:

From London—Col East, Dr and Mrs Nolan and two infants, Mr J Moore, Capt A Wrench, Mr H Ryder, Mr C Kendall, and Mr H Chinamon.

From Brindisi—Mr J C Ledger, Mr T T Allen, Lieut Col J G Graham, Mr T Smith, Major J F Brough, R, A, Major E A Brind, Mr L Moore, Lord Airlie, Mr S G Jones, Mr Greenwood, Major Prickman, Captain and Mrs Hobday, and W Palmer.

From Venice—Mr E Hervey.

Domestic Occurrence.

BIRTH.

HOWISON—July 22nd Bombay, the wife of W. Howison Accountant P W D prematurely of a son, (still born.)

DEATH.

STAPTES—July 19th at European General Hospital, Bombay, James A Staptes of Igatpoora and Stratford, London, after great suffering, patiently endured passed away to receive the crown of life. Greatly beloved and deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th July 1883.

J. H. Irvine, 15th August 1883, Re. 1; W. A. Blunt, 31st August 1883, Rs. 2; J. G. Catley, 30th September 1883, Rs. 1-8; George Walker, 31st May 1883, Rs. 2-8; Miss Boswell, 2nd December 1883, Rs. 3-13; Rev. Wm. MacMoordie, 8th December 1883, Rs. 10-14; T. Catley, 31st July 1883, Rs. 2; Dr. A. G. Fraser, 2nd June 1884, Rs. 7-10; Mr. W. Ollroy, for Postage, 31st December 1883, Rs. 1-6; Alex. Brown, 1st July 1883, Rs. 10-14; Rev. W. Nubling, 10th May 1884, Rs. 7-10; James Partridge, 22nd October 1884, Rs. 7-10.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

Opening of a Branch Booking Office at No. 22 Pydonee opposite Police Station.

The Public are advised that on and after the first of August next a Branch Booking Office will be opened at No. 22 Pydonee for the booking of First, Second and Third Class Passengers to all Stations on this Railway and Stations of Connected Railways with which through Booking Arrangements are at present in force.

Passengers purchasing Tickets at Pydonee may join Trains at either Bombay Terminus or Byculla and also at Musjid Station for such Trains as stop there and these Tickets will be available on the date of issue and up to the last Down Train on the day following

Passenger's Luggage will not be booked at Pydonee but at the station of departure.

Parcels up to 20 seers in weight will be booked from the Poydonee Office to all stations of this Railway and also to any station on Foreign Railway with which this Company have through booking arrangements.

Information as to Trains, fares, &c will be afforded by the clerk in charge of Poydonee Office on application.

The office will be open daily from 8-30 a. m. to 6-30 p. m. local time.

E. W. KEILY,
Acting General Traffic Manager.

Bombay the twenty-sixth of July 1883.

New Advertisements.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

IMPORTANT REDUCTION IN PASSENGER FARES.

The public are informed that on and after the first August next, the Passenger Fares at present charged over this Railway will be reduced as follows namely :—

First Class to 12 pies per mile.
Second Class to 6 pies per mile.
Third Class by Passenger and Mixed Trains to 2½ pies per mile.

Return Tickets of all Classes will be issued at a fare and a half between Bombay and Callian and intermediate Stations.

First and Second Class Return Tickets will be issued to and from all other Stations on this line at two Single fares. The present Rates for excess Luggage, Parcels, Horses, and Carriages remain unaltered.

Further particulars can be obtained at the Stations or of the undersigned on application.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the twenty-fourth of July 1883.

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Fletcher's cheks,—sheet	8-6
Thalheimer's ancient Hist	3-8
Hill's Rhetoric	3-0
Blakburn's History	6-4
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CATECHISMS.	
Transmission of Life	3-8
Physical condition of woman	3-8

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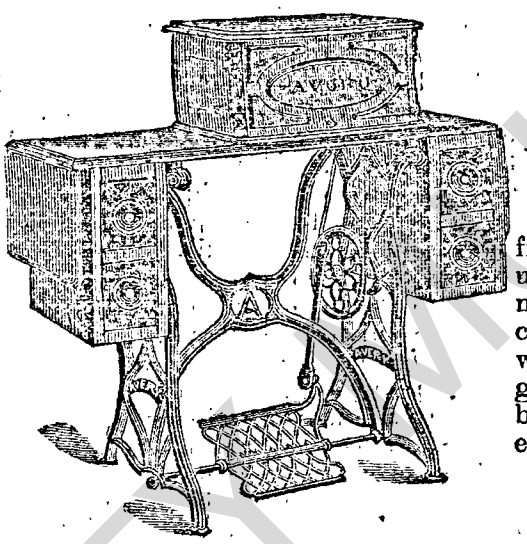

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KHOJAH BAZAAR, *Bombay, 7th May,* 1881.

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Letters for the Editor may be addressed to him at the above-mentioned Press

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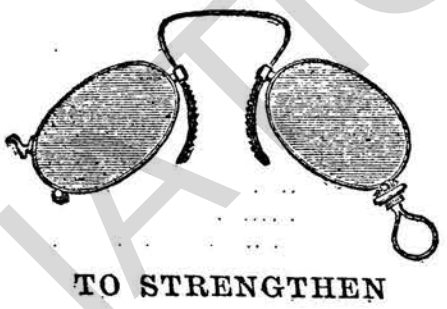

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